UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Where Radical and Conservative May Meet

By ANNA GARLIN SPENCER

Religion at the Cross-Roads

By CURTIS W. REESE

In Leavenworth Prison

By RICHARD D. HOGUE

From the Boys of Japan to the Boys of the United States

By FREDERICK STARR

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

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Contents

EDITORIAL—
Notes 115
Where Radical and Conservative May Meet.—ANNA GARLIN SPENCER..... 117
A Pacifist on the Pacific—Editorial Correspondence.—REV. SYDNEY STRONG..... 119

ARTICLES—
Religion at the Cross-Roads.—REV. CURTIS W. REESE 120
In Leavenworth Prison.—REV. RICHARD D. HOGUE 122
From the Boys of Japan to the Boys of the United States.—FREDERICK STARR..... 124
To an Unknown German Soldier.—FRIEDRICH W. FOERSTER 125

THE STUDY TABLE—
The Divine Comedy of Dante Alighieri.—DAVID STARR JORDAN..... 126
Recent Publications.—B. F. M..... 126

POETRY—
A Community Church Hymn.—*John Oxenham* 115
Gandhi.—*Mary Siegrist* 123

CORRESPONDENCE—
Fair Play for England.—ROBERT M. DOLE..... 127
Gandhi.—JAMES P. ARLIKATTI..... 127

THE FIELD—
Neutral Commission of Investigation into the Causes, Conduct and Conclusion of the War 127

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIX. THURSDAY, APRIL 20, 1922 NUMBER 8

A COMMUNITY CHURCH HYMN

O God, within whose sight
All men have equal right
To worship thee,
Break every bar that holds
Thy flock in diverse folds!
Thy will from none withholds
Full liberty.

Lord, set thy churches free
From foolish rivalry!
Lord, set us free!
Let all past bitterness
Now and forever cease
And all our souls possess
Thy charity!

—*John Oxenham.*

The Genoa Conference appeals irresistibly to our imagination. It is the first real international gathering since the beginning of the Great War. Germany and Russia, excluded from Versailles, the one as a criminal and the other as a leper, are now received into the congress of the nations. This means, as the New York *World* has well expressed it, that "the statesmen of Europe pay tangible tribute to the theory that European civilization is a unit in which every nation is entitled to have its say in the making of decisions." The Genoa Conference is therefore in itself a splendid achievement; the mere fact of its assembling is an occasion for rejoicing and new confidence in the destiny of civilization. What it may accomplish, however, in form of definite measures of social reconstruction, is still problematical. What it ought to do, of course, is to "scrap" the Versailles Treaty and lay anew the foundations of the European society of the future. For this, however, it has no mandate; and even if it had, it is inconceivable that anything so drastic as this would be attempted. Beyond this are three specific questions which should be settled—German reparations, interallied debts, and the size of land armaments. The first two of these three have been vetoed by France and the United States. For the third there is genuine enthusiasm at the Conference, but here again France is obdurate. Lastly, there is the general question of Russia and her place in the world! Here, we believe, is a better chance for accomplishment than anywhere else. Russia needs Europe, and Europe needs Russia; the two will find a way in getting together. All in all, in spite of doubts and discouragements, Genoa "looks good" to us. As a step toward genuine international accord and ultimate peace, it is in a class quite apart from the late affair at Washington.

Until the Genoa Conference actually opened, the main point of interest was the Soviet delegates from Russia—Chicherin and his associates—who were viewed by the newspaper correspondents, apparently, much as a group of Martians might be viewed. Strangely weird stories were told of these Russians. They were clad "in business suits," and were all "well-poised, well-mannered." They ate at table "very slowly," and "with large appetites," *but* "their demeanor is impeccable." The stenographers, all women, are "decidedly attractive, plainly dressed, unobtrusive. . . . They lack finery. Some have cut their hair, but it is not true they are of the caricature type." After dinner, "some listen to the hotel musicians, others play chess or checkers, others read." Those who take exercise during the day, play tennis "which they have learned to play well." All of which is most amazing! We had an idea that these Bolsheviki were always clad in peasants' smocks, and were dirty, noisy and vulgar. When they sat down at table, we assumed that they devoured vast quantities of raw flesh, human if possible, tender babies preferred. The women we of course thought must be nationalized prostitutes, dressed in outrageous costumes like the mad women of the Orient. As for recreations, we imagined that nothing less than war-dances, head-hunting, general pillage and massacre, would be tolerated at all. Apparently, if these stories are correct, these Russian delegates are quite like other people. But perhaps we had better beware! This delegation may well be a "show" delegation. Or these newspaper despatches, who knows but what they may be some more of this Moscow propaganda with which our country has been flooded since Lenin came to power!

"Crazy nationalism," the New York *World* calls it, and we think the phrase is none too strong! We refer, of course, to what took place in the French Academy of Sciences, when it was announced that Professor Albert Einstein was to pay a formal visit to the institution. Immediately thirty members of this august body threatened to break up the meeting if the distinguished German scientist appeared. This is a little worse, we think, than anything that has happened here in America. At least Professor Einstein was able to visit this country some months ago, and be received not only without untoward incident but with the honor due his position of pre-eminent distinction

in the world of learning. What such conduct on the part of France's leading savants means for France and Europe, is ominous in the extreme, for if such men cannot behave like gentlemen and scholars in the presence of a scientist as far removed from current political issues as Albert Einstein, what hope is there for the healing of those wounds through which at this moment the continent is slowly bleeding to death? If anything is to save our stricken world, it is recognition of the fact that there are realms of experience into which our hateful nationalisms must not be allowed to intrude. In music, art, literature, philosophy, science, the souls of men must exercise themselves to that spiritual discipline of unity, which will some day enable them to function even in the contentious field of politics. It was to preserve these realms from violation that Romain Rolland fought his heroic fight even while the Great War was on, and continues it into these days of peace. That such exalted leadership is still needed, is shown all too plainly by this wretched exhibition of chauvinism in the very shrines of learning. France the beautiful—how is she betrayed by those to whom she looks for light and leadership! God grant that she may be restored from madness unto sanity, and therewith find again the ways of amity and concord.

Speaking of anthologies, as we were a few weeks ago, we want to say that we have just been looking through the finest collection of war poetry that we have seen, or can even imagine. The volume, called "Poems of the War and the Peace," edited by Sterling Andrus Leonard, of the University of Wisconsin, contains less than one hundred poems, classified under the four headings, "Love of Country," "Pictures of the War," "The Supreme Sacrifice," and "The Ideal of Peace." This volume might well be called a pacifist anthology, so free is it from everything partaking of the militaristic or even the martial, so full of the spirit of pity, protest and the passion for enduring peace. The patriotic poems in the first section contain "not bombast and rodomontade," but serious expressions of intensity of conviction. The pictures of the war avoid the "military swank and 'eyewash stuff'" of its early days, and present the mingled anguish and whimsical humor of those who faced its horrors unafraid. The supreme sacrifice is recorded with no cheap heroics, but with the unutterable poignancy of "the human spirit raising itself above this devastation and torment." And at the close comes fittingly the vision of a world delivered from wars and rumors of wars. This is a noble book, nobly conceived and nobly done. It is compiled "for a definite audience"—that of high school students. We could wish nothing better for this nation than that this book might be placed on "required reading" lists in every school and college.

If Diogenes were alive today, he would find his honest man! So at least we feel as we read a passage from Prof. Kirsopp Lake's recent book, "Landmarks of Early Christianity" (pp. 33 f.) as follows:

> The teaching of Jesus represents a non-resistant attitude which has come to be described as "pacifist" and the world has just passed through a crisis which has proved that "pacifism" and "non-resistance" are impossible policies. . . . If Jesus intended to lay down a general principle, *we have to admit that he was wrong, or adopt the pacifist position. There is nothing in the context to suggest that he thought of a limited application of his words,* nor in the days of persecution which followed did Christianity so interpret him.

This statement cleanses and stimulates us like a cold shower-bath. For years we have been living in the stifling atmosphere of the evasion, equivocation and downright hypocrisy involved in proving that Jesus was not a pacifist, and either did not say or mean what he is reported to have said. We have been told that when the Nazarene declared that he came "not to bring peace but a sword," he was proclaiming his belief in war as the method of settling disputes between nations. We have been informed that when he drove the money-changers from the Temple, he was defending armies, navies, military conscription, machine-guns, poisonous gases, and liquid fire. It has been explained that when he said "forgive your enemies," "turn the other cheek," "put up again thy sword into its place," he meant—well, we don't remember just what, but something very different from what such plain and simple words would naturally suggest. All this has been to us so nauseating, that we seek in vain for words adequate to express our disgust. If a person wants to believe in the use of force in war, strikes, revolutions, we have no objection. It is a perfectly understandable position, sustained by many facts and arguments. But let not such person try to sanctify his opinion with the name or teachings of Jesus! If ever there lived a man who was a pacifist, it was Jesus. To torture his words into a support of violence is an act so mean and despicable that the out-and-out barbarism of an Attila or Napoleon is respectable in comparison. Prof. Lake now states the issue as any sane and honest man must see it, and we hope closes the controversy for good and all.

The matter of church attendance in England has become so desperate that a non-conformist clergyman, Dr. Horton, has proposed the revival of an ancient statute of the Kingdom which lays a tax on persons not attending public services of worship. This law fell into abeyance some four hundred years ago, but it is still on the books and therefore capable of enforcement. Dr. Horton urges that it be enforced at once, primarily for the sake of filling again the empty pews of the churches, but also because of the very considerable income which it would produce for the national treasury. He estimates the sum at not less than $400,000,000 a year. It is evident from this

statement of the case that Dr. Horton believes that many thousands of men and women would rather pay a good stout tax than go to church under present conditions—and we are inclined to believe that he is perfectly right in making this forecast. Other thousands, however, would seek to avoid the tax even at the expense of an hour of boredom a week in church or chapel. But what good does Dr. Horton think would be accomplished by dragging unwilling men and women before the altars of God under such compulsion as this? And does it never enter his head that there are other and legitimate methods of persuading people to enter the pews? If churches are empty today, is it not because they are doing nothing to stir interest and win confidence? When religion is preached and practiced, the people invariably respond. The lesson is plain, if the churches care, or dare, to read it.

The advent of the prima-donna conductor in our concert halls has its great advantages. It lifts the orchestra into the proud position of being itself a solo instrument for the presentation of great music through personality. To hear a man like Wilhelm Mengelburg, for example, lead the Philharmonic Orchestra of New York, is to hear a supreme artist playing his instrument as truly as Kreisler plays his violin or Hoffmann his piano. This type of conducting, however, has its price—and among them is the fact that music is played not for its own sake, but for the sake of the opportunity it offers the man with the baton to make display of his artistic powers. The result is that today the repertoire of the orchestra is becoming as limited as the repertoire of the average singer or violinist. Look over the programs of our great orchestras today, and what do we see but unending repetitions of Wagner, Tschaikowsky, Strauss, Liszt, etc. Beethoven seems to be the only one left of the earlier classics, Brahms of the more modern. Haydn, Mozart, Weber, Mendelssohn, Schubert, Schumann, Bruckner—these seem to have disappeared almost entirely. Of Mozart we have heard nothing in years but the "Jupiter Symphony," of Schumann nothing but the piano-forte concerto. And the reason is that a conductor cannot do "stunts" with Mozart or Schumann as he can with Wagner or Strauss. Only one orchestral conductor in our memory was altogether independent of his program—as well able to produce a sensation with a Haydn symphony as with a Liszt symphonic poem. This man was Karl Muck in the days when the Boston Symphony Orchestra was in its glory. The late Arthur Nikisch, we imagine, was another such man, but we never heard him.

Where Radical and Conservative May Meet

The recent report of a meeting of the National Council for Reduction of Armaments, an "organization," as one paper says, "devoted to the substitution of law for war," quotes Captain McNamee as advocating a plan for the "outlawry of war" and the substitution of an "international police for the present competitive armaments."

Capt. McNamee speaks with evident approval of what is called the "Knox-Levinson Plan." This includes the codification of international law and the full support of the World Court and its complete use for the adjustment of international disputes. This plan would make "war a crime" instead of the legal process it now is. It would follow the course of the legal changes by which duelling was outlawed and an appeal to court procedure made to take its place.

This "Knox-Levinson Plan" has been published at length in UNITY. It is now being spread broadcast over the country in pamphlet form as Senate Document No. 115 of the Second Session of the 67th Congress.

It would seem that after what President Harding has said about the need to "bar war's distressing tragedies from the stage of righteous civilization," and after what Senator Knox and many others have said about the obsolete character of war, and the need to humanize the method of international conflicts, we might all start in to work for this general plan.

Those of us who hesitated to enter upon the war, those of us who refused to take part in it, those of us who, regretting it, yet felt that we must loyally support our government after it took the step of united action with the Allies, and those of us who felt we should enter wholeheartedly and even earlier than we did into what many believed to be "a war to end war," all might well, it would seem, agree to work for making war illegal hereafter.

Those who believe we did right in not entering the League of Nations and are afraid of "entangling alliances" however altruistic the profession concerning them, those who believe we ought to have entered the League with large and specific reservations, those who believe that we ought now to enter the League of Nations as it is and work with all other nations to make it better, all might well try for a Conference of all the Nations to Codify International Law in precisely the fashion in which national laws have been made to outline and define legal rights and duties, and to exact a pledge, as fast and as far as possible, from all nations that they would go to law instead of going to war when difficulties might arise.

The Knox-Levinson Plan, it will be remembered,

does not aim to prevent any nation from repelling by armed force an active aggression, it does not forbid the use of any means which those may take who would change their own government but it does assert that war should be no longer as it is now a perfectly legal form of action and that no nation should be allowed to take arms against another nation but that all should bring their disputes to a legal court for settlement.

Is it not time that radicals ceased talking so much as to what they would or would not do if war were again declared by their government? Is it not time to cease talking about the personal aspects of "Non-resistance" or its opposite? Is it not time that all those who really care more for securing permanent peace than for any other thing should concentrate their efforts to move the world along one inch toward the organization of the World Court and the ability to use it for all purposes, and the actual outlawry of war by which alone peace can come, than for the personal refusal of any pacifist to participate in evil? I was brought up on individualistic salvation,—one soul after another to be picked up from the danger-side of life and carried over to the safe or "saved" side, until a company of the "elect" might be started for heaven. I have long since ceased to care for such salvation or to believe in its possibility. Truly says Herbert Spencer, "No man can be wholly good until all are good; no man can be wholly just until all are just." We may add no one can be wholly an all-round pacifist until all can be; no one can detach himself from the evils of war until war is made to pass, and some new way of dealing with international troubles is installed.

The "non-resistant" may make all the pledges in the world against "direct or indirect participation" in his government's war activities, he cannot so live to himself alone as to be out of the current of those activities. We are all members one of another in a far more vital sense than was known of old. All "pledges" are permissible, even often highly admirable, as "moral gestures." But what this poor old world needs today far more than even the finest moral gestures of the few reformers is a leadership toward some actual step toward making war illegal and thus putting court procedure for nations where it already is for individuals, the only permitted recourse for those who are injured or aggrieved. On the other hand is it not time that so-called conservatives who are always talking about "patriotism" and "loyalty" and "group response to the need of the hour" should stop for a moment to think what it means that there is a growing minority, a rapidly growing minority since the Great War, who cannot accept the call to kill as a part of real patriotism? Can not the meaning of the "conscientious objector," and the meaning of the women leagued together under the slogan "never again," penetrate the minds of so-called practical people? The meaning is a hand-writing on the wall that wholesale, legalized, human slaughter is no longer synonymous in the minds of all the best people with serving one's country and the world. The method of war is growing rapidly obsolete, so obsolete that the last war is the very last to be supported by the large majority that obtained in recent experience. The tragedies of history when good and bad meet in determined fight are less terrible than when the good oppose the good in method of work to remove an identical evil. The good on one side and the good on the other side of war, as a means of dealing with international concerns, will be more equal in numbers should another conflict come.

But why another conflict of arms? Why cannot all of us unite on one thing at least, that war is a bad way of doing even a good thing, and that we will move with all our united power to get another method established for nations as for individuals? Why can we not all, wherever we stand upon questions of whether war is ever justifiable, whether war ever accomplishes any good, whether we personally stand in one or another relation to the mass action of our country, or would do so under certain conditions,—why can we not all stand shoulder to shoulder for this one thing: We will try to make war illegal for all. We will try to get International Law adequate to settle all international disputes. We will try to get our own country and every other country to assent to the outlawry of war. We will besiege our own government and help other nationals to besiege their governments to end war as a legal and permitted method of action.

I believe the time has come to cease threshing old straw as to causes of war, as to personal attitude provided our nation went to war, as to what individuals can do to prevent war, or to stop it when started. I believe the time has come when after what has been already accomplished and what is already felt all over the world we can stand on one great principle and declare that *legal warfare must stop,* that nations hurriedly entering upon this slaughter of human beings must be called, what they are in reality, guilty of nationalized murder, and that all who thus offend shall be haled before the International Court and made to suffer the consequences of universal opprobrium.

We have large mechanisms already in operation for such organization of world sentiment and world statutes. We have the International Chamber of Commerce; we have the beginning of world economic conferences and practical decisions; we have scientific and philanthropic and educational organizations that bring the thought and life of the leaders of the world together. We need only two things more to make an ordered world in which war will follow slavery and the subjection of women to the moral scrapheap. Those two things are the acceptance of the principle

that law shall be substituted for war and the writing of that principle into International Law. And second, the full use and adequate enlargement of the World Court to outline and bring under collective reason the various elements of the world life.

Can we not from now on all work toward those two ends? Whether we are called radical or conservative, whether we end our pledge regarding personal participation in war at one point or another? Whether we are members of an organization that like that of the Friends holds us to one way of thinking in peace matters or whether we share the comradeship most divided on special points of pacifist doctrine?

Let us all turn to, now that the slogan has sounded, and range ourselves side by side for the Great Struggle to Outlaw War. ANNA GARLIN SPENCER.

A Pacifist on the Pacific

Editorial Correspondence

It is six days now since I left Victoria, B. C., and tomorrow morning will see us at Honolulu; the bulletin board informs us that passengers must be on deck at 6:45 a. m.—I suppose to have our tongues or eyes or wrists examined. Freedom is waxing great these days! Even the eagle has been transformed into a peace-bird, as see the new peace-dollars.

A good American yesterday said that the new freedom had cost him $40 this trip. His wife is with him. Uncle Sam charged him $20 for a couple of passports (a relic of feudalism) and John Bull, not to be outdone in generosity, charged him $20 for a couple of visas. Well, this keeps the wheels of bureaucracy turning, and encourages travel and business!

Tomorrow will be spent in Honolulu, seeing old friends, breathing the air, for a few hours, of the "Paradise of the Pacific," where the extremes of cold and heat are 55 and 85 degrees; where the American institutions of religion, education, and militarism flourish even as do the pineapple and the palm tree. This is America's laboratory for study of the mingling of the peoples of Orient and Occident.

It would be wiser I suspect to write about Honolulu, after the visit tomorrow. I have been there before, but you would prefer a fresh impression. However, that will mean writing you after my steamer has turned its prow for its nine-day sail to the Fiji Islands —the letter to be mailed in New Zealand, to reach New York about May 6. The "Niagra" stays in Honolulu only 8 or 9 hours, to be filled with sightseeing, and no chance for writing. I may get a chance, however, after the doctor has approved of our tongues or eyes or wrists and before we go ashore.

Still some interesting things have come to mind during the sea-trip thus far. You will be interested in a package of letters I am carrying with me to Melbourne. These are fifty letters written by seventh and eighth graders in the Seattle public schools. I expect to get them into the hands of as many boys and girls, of same ages, in the schools of Melbourne: and so get a correspondence under way that may extend into the years. This is not a new idea, but is a peace-idea worth imitating and multiplying a thousandfold. Almost anyone can work it.

My youthful readers may be interested in a sample day on ship-board. Waked at 6:30 by a smiling steward who declares, "bath ready," you find a big tub of warm salt water, supplemented by a big bucket of warm fresh water. On returning to cabin and shaving, the cabin steward appears with tea, orange and apple. I drink the tea, eat the apple and stow away the orange for the children of the steerage. Breakfast at 8:30; beef tea and biscuit at 11:00; luncheon at 1:00; tea and cakes at 4:00; dinner at 6:30; supper at 9:30. A "sports committee" has been appointed, whose function is to organize the recreation of each day. The games are tennis, quoits, pegs, bridge, shuffle-board—with dancing on deck each night from 8:45 to 10:30. There is a fine music-room, a fine library and writing room, a big lounge-room and a smoking-room. Passengers may indulge in the social life from cock-tails to Wagnerian music, or get off in some nook and "live in a house by the side of the road."

The "Niagra" is carrying a cargo of print-paper for the newspapers of New Zealand and Australia—British Columbia furnishing much of the print-paper for this part of the world. I wonder why, when I remember the vast forests of Washington and Oregon. One of my table-mates is an ex-brewer. He's going out to Australia. He is not a teetotaler, as you may guess. Says his father lived to be 84 and drank like a fish. However, he believes the good ship Prohibition is on the ways. He affectionately calls me sky-pilot. I tell him I prefer aviation to the submarine service.

The ship issues daily a Marconigram bulletin. Radio receiving instruments have not, however, been installed. Next year, I suspect, the passengers will be listening to concerts by Seattle's, Portland's, San Francisco's and Honolulu's leading musicians. In another year, perhaps, passengers on scores of ships all over the Pacific will be dancing to the music of the same orchestra. Why be sceptical about the shepherds

hearing the angels sing? or about the music of the spheres? or about getting in tune with the infinite?

One is constantly rubbing against interesting people. Here is a young New Zealander who knows thoroughly his country, her advanced legislation, her efforts to break up large landed-estates, her no-color line. New Zealand is selling butter and rugs in San Francisco, Seattle and Victoria. Here is a Canadian who is leaving because he doesn't like the government. "Why?" "The women vote, and the preachers tell them how to vote." I infer he is not for prohibition. Here is another New Zealander, returning from helping to keep Ireland in the Empire, who thinks "America's diplomacy is puerile." One gets rubbed, and not always the right way, but generally for his training in righteousness.

The Hawaiians of long ago had a curious custom, which reminds me of the way civilized nations behave toward the God of War. When Kamekameha I —a remarkable king—died, the people expressed their sorrow (1) by knocking out their front teeth, (2) by becoming lawless, (3) by wailing. This is certainly a strange funeral custom, but quite of a kind with erecting monuments to and celebrating with Te Deums the ravages of war with its offsprings, famine and plague! Why glory in an epidemic of small-pox? Why beat a drum and run up a flag in memory of a cholera plague? It is more civilized to knock out the front teeth and go on a spree when a good man dies, than to sing the *Te Deum* when tens of thousands of our youth are gassed, stabbed or invalided for life.

I wish that Dr. Dole, of Jamaica Plain, were with me. What a "friend, philosopher and guide" he would be in seeing Honolulu: for it is an open book to him. You remember the first governor of Hawaii was a Dole and one of the leading persons in the Islands' commercial life is a son of Dr. Dole. I should like to talk over with him the utilization of Honolulu as the center of peace interests on the Pacific. Already Honolulu has been the meeting-place of many Pacific congresses (I shall know more of this, after I have been ashore). The editors have been there: ditto the teachers and doctors. Honolulu is rightly situated for the meeting of representatives of the lands from New Zealand and Australia northward to China and Japan, to Alaska; down to Mexico. Honolulu is where nearly all travelers between Occident and Orient call. Viscount Shibusawa, one of Japan's great pacifists, recently paid the city a long visit, everywhere expressing peace. President Mary E. Wooley, of Holyoke, last month, gave a message of good-will as she came from the young women of China, whom she found to be of "the very highest type. I think they are the equal of women in any place in the world."

SYDNEY STRONG.

S. S. "Niagra," March 24.

Religion at the Cross-Roads

We are in the midst of the greatest struggle of the ages. The battle line encircles the globe. Nothing is exempt from the conflict. Every idea, symbol, and creed must give an account of itself. The line of demarkation is sharply drawn. Democracy and autocracy are in deadly combat. For centuries the battle lines have been forming. Many scouting parties have crossed "no man's land" and returned with crowns and thrones as trophies. Nations have been destroyed and nations have been brought forth. And the end is not yet.

The thought of the world is undergoing a radical change. Basic conceptions and fundamental attitudes, convictions and loyalties are being overhauled and readjusted. In industry, education, science, and philosophy autocratic and monarchic methods and spirit have been weighed and found wanting. There must be a nobler spirit and better methods in the thinking and the living of the world.

Religion, like the rest of the world, stands at the forks of the road; it must choose what its future course shall be.

I.

In the first place, religion must choose between the anthropomorphic theology of the church of the fathers and the experimental philosophy of modern thought. I favor the latter.

For some time systematic thinking has been discounted. In some circles thought of any kind is looked upon askance. Many people are hunting for "short cuts to knowledge, power, and happiness." The contents of various psychological myths have been made the creeds of cults. Multitudes have tried the experiment of living without a reasonable philosophy of life. The experiment has failed, as it deserved to do. Modern man needs rational values. He must have science and philosophy to enrich his thought, to make it satisfying.

The popular distrust of serious thinking is not due wholly to the depravity of the masses. Philosophers have allowed their devotion to minute and subtle technicalities to lead them far away from the life of the people. The further some thinkers explore reality the further they seem to go from the facts that determine the quality of life here and now. Little wonder that men and women of affairs neglect philosophy when it becomes too abstruse.

But the common man who supposes that philosophy does not concern him and the philosopher who supposes that common things do not concern him are bordering on spiritual pauperism. Experience systematically thought through results in ideals that are essential to any well-ordered life. Every person who intelligently attempts to find his place in the universe naturally evolves a philosophy.

There is urgent need of serious thinking in present day religion. Wild theories of the religious life are rampant. The old and more or less logical theologies

have broken down; and hosts of their followers are grasping at every myth that offers help. Having departed from the old ways of thinking and having tried the unsatisfactory experiment of living without a philosophy, multitudes are reaching the reflective period. They have come to feel the need of an intelligent, well-rounded theory of life. A minister of wide experience said that he found that nine-tenths of his people were interested most in sermons that presented a philosophical background for the individual's faith. There can be no substitute for a clear, comprehensive, thorough-going theory of life. Just as social service to be effective must be backed by a valid social philosophy, so must satisfying and ennobling religion be backed by a valid philosophy of life.

An anthropomorphic faith is better for the individual than none; but the social value of such a faith is insignificant.

We need clear, straight thinking in order that there may be intelligent living. Dr. George R. Dodson reports a story told by Dean Fenn.

> A little girl was playing about the room; and her father heard her say, "That square is blue." Dr. Johnson says, "If your child says he looked out of this window when he looked out of that, flog him." It did not seem to be a case requiring such harsh measures; and the father said, "No, that is red." The little child thought a moment, and said, "That red square is blue." Dr. Johnson's dictum seemed to be coming dangerously near the application; and the father said sternly, "What do you mean by that? A thing cannot be both red and blue." The child pondered a moment, and then threw herself at her father and said, "O Father, how I love you." In commenting on this story Dr. Dodson says, "This is a parable of a great deal of our religious thinking. We say, 'That square is red,' 'No,' somebody says, 'that square is blue'; and then we rise to our larger unity, and our great high statements, and include a self-contradiction, and then say, 'Well, love is the greatest thing in the world.'"

Without discounting the emotional elements that inhere in all religious experience, it is my opinion that religion can render its greatest service to the life of the world by adhering to methods of sane and clear thinking. Only in this way can religion build a philosophy able to withstand the onslaughts of ignorance and superstition, and to inspire and lead the world to nobler heights.

II.

Religion must decide whether its philosophy is to be monarchic or democratic. Modern men must favor the democratic.

The ancient philosophy said man was worthful largely because he participated in or was possessed by or fused with an over-world, a supernatural will, or an over-soul. In virtue of this relation man received a supply of finished goods.

But modern thought conceives of man and the world as worthful in and of themselves. Man is regarded as an autonomous, creative, responsible unit of the world life. Modern thought regards the only social world worth living in as one made, controlled, and changed by man himself. That is to say, the old philosophy was monarchic; the modern is democratic.

Monarchy is an idea-system the central thought of which is dependence of man on a superior order. In actual operation monarchy is merged with oligarchy, and men are dependent on Masters, Lords, Kings, Czars, Kaisers, and the like, all of whom are rapidly ceasing to function. According to monarchic and oligarchic philosophy, men get their rights, powers, and goods by a servile tenure.

On the other hand, democracy is an idea-system the central thought of which is the ability of collective man rationally and scientifically to control himself, his world, and the world of energy for the satisfaction of human desires.

In monarchy the basic idea is acceptance by man of control and finished supply from above; in democracy the basic idea is control and creation by man from within.

Democracy bids man make himself and his world what he will. It bids man continually reorganize his impulses, his philosophy, and his social institutions in the light of his ever increasing achievements.

This democratic type of thinking is beginning to prevail in many fields of thought. And our nomenclature is changing accordingly. In theology we say, "Free-will"; in science, "Self-variation"; in politics, "Self-determination," and in economics we are learning to say, "Self-direction."

The anthropomorphic view of the world order is monarchic, the scientific view is democratic. In the monarchic order all occurrences are the result of the will of the monarch or of the activities of his appointees. Man's will and action amount to little or nothing. At best he can only hope and pray. If he wants more water he must pray to the rain-spirit. If he wants freedom from disease he must petition some god or goddess of pestilence. If he wants food, perhaps some raven will bring it. But the democratic view of the world order holds that this is man's world, that it depends largely on man what the world order shall be. This view holds that if man wants more water he must build reservoirs and lay pipe lines. If he wants freedom from pestilence he must foster medical science. If he wants food he must till the soil. If he would eliminate his woes he must do it himself. If he would mount the heights he must generate the power.

III.

Religion must decide between the *laissez faire* theory and practice and that of the conscious direction of human progress. The religion of the future must advocate conscious direction of human progress. It is unnecessary to point out the bad effect of the age long practice of *laissez faire* theories. The evil result is too obvious. Humanity has frequently drifted like a rudderless ship on an unknown sea. Too often religion has conceived of its function as that of providing solace for those who are distressed by life's storms. It should create rudders and compasses and charts and pilots.

Modern democracy and science are based on, and contribute to the theory of the control and direction by man of himself, of his environment, and of his ideals. If religion is to be effective in the immediate future in the enhancement of the human estate it must cease its policy of trusting human affairs to the chance operation of unknown agencies, and must ally itself with the newer and saner policies of democracy and science.

The responsibility for a disordered world rests on man. Men are not mere things to be used by the fates. If the world is to be rightly ordered, if humanity is to make rational progress, man must assume the responsibility. In his control of natural processes man is proving his skill and mastery. In his development of moral ideals man is demonstrating his wisdom and foresight. In his discovery and creation of spiritual

values man is expressing his undying hope and his prophetic insight. Already man is at work remaking both the world of things and the world of ideals.

Great things are just ahead of us. In the realm of psychology this is true. The world is coming to recognize the power of mind. Specialists are beginning to examine and classify mental phenomena. We shall soon know more of the psychological laws. In the realm of social arrangements great things are ahead of us. Large social combinations individually controlled are forecasts of great social combinations collectively controlled. Humanity is learning to pool its interests and so to remove the obstructions that block the upward way. We are approaching the day when a sane humanity shall create for itself an adequate body through which to express its soul. Man is capable of achieving things heretofore thought utterly impossible. He is capable of so ordering human relations that life shall be preserved, not destroyed; that justice shall be established, not denied; that love shall be the rule, not the exception. It but remains for religion to place human responsibility at the heart of its gospel. When this is done, science and democracy and religion will have formed an alliance—an alliance of wisdom, vision, and power. In this high concert of values religion must be the servant and through service the master of all!

CURTIS W. REESE.

In Leavenworth Prison

The first time I ever saw J. T. Doran was when he was the speaker at a supper meeting of the New York Branch of the Church League for Industrial Democracy. Of course I had heard of the outcast roughneck lumber-jack and convicted I. W. W. That night I heard a philosopher, an idealist—and a man. Short and stocky of figure he was, with a heavy lock of sandy hair hanging loosely over an old scar and resting just above a pair of clear blue eyes. A thin cheap suit of blue had replaced his prison garb while he was out on bail waiting to serve the major portion of his five-year sentence.

The impression made by his quiet speech was as nothing to what came afterwards. I asked him to spend the night with me in my room at the hotel. I've never asked him his first reaction to such an invitation from one in the garb of a clergyman. I've been too considerate of his feelings—and of the clergyman's? At any rate he came, even if he did hesitate. We did not sleep much that night. I've had many talks with fellow-clergymen in the years of a "regular"—shall I say "regulated"—ministry, and many since with fine spirits in the freer ministry. But never have I come into closer and more compelling contact with sheer idealism, deep moral fervor and convincing selflessness, than in the wee sma' hours there alone with this I. W. W. blacksmith, blacklisted by big business and condemned to prison by the Department of "Justice." Conscience? He *was* a living and uncompromising conscience. Principle? He did not live by it—it lived in him. Honor, self-sacrifice and love? In every conviction he held, every view he expressed, these were fundamental. One simple illustration from that night of private talk, before we go to Leavenworth. His wife is a partial invalid, has an injured spine. When his bail was secured he went straight to her. Together they talked of the use he should make of the brief time of freedom before his imprisonment should begin again. "I know you need me," he said, "and I need you. You shall decide for me." You are here alone, but good neighbors surround you. My comrades are there with prison walls around them. Shall I stay here, or go East and try to raise money to give some of them the chance to get out on bail and see their families?" He came East—and is now back in Leavenworth.

What crime of his has placed him in the confinement of a prison and the garb of a convict with the loss of citizenship? Larceny, forgery, murder? None of these. Rebellion against the Government? By every standard of just moral judgment, No. He is called a political prisoner, and but for one thing might be free as such war-time offenders are in every other country, as most of these indeed, are in America, including the spies who conspired against the Government. The offense that really constitutes his "crime" is that he dared oppose industrial autocracy during a war against autocracy. He sought to organize men in the great lumber camps—not to oppose the draft—but to secure certain very simple standards of living—the eight-hour day, lights to read by and water to wash their sweaty clothing. Yet there are those who deny the possibility of an "invisible government" under the rule of the democratic or the republican party.

The rankling sense of injustice, the routine of prison confinement and the loss of liberty have in no whit lessened the ardor of his idealism nor tinged his high philosophy with morbid despair. With prison walls around him and guards but a few feet away, he struck his fist against his open palm and with snapping eyes and that meaningful half-smile of his, exclaimed—"Ideas are stronger than individuals—always were and always will be. While we are shut up in here our ideas are at work out there. It doesn't matter what happens to us—it matters a whole lot what happens to *your* conscience through the injustice put upon us, through the denial of fundamental rights supposedly guaranteed under the Constitution. You may lose more than we've lost through our confinement. You may fail, but we're bound to win in the end. It isn't a question of whether you fail us, but whether you're going to fail yourselves."

As for me, I could not separate the two questions. Near John Doran was standing young Ralph Chaplain, father and husband, sentenced to *twenty years* for exercising a right of opinion less dangerous than in the day when Thomas Jefferson thus expressed the conviction of real Americans:—"If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it."

William Weyh has been released too late. Why too late? Let the story be told in part by extracts from his letters and his wife's, off there in a lonely

spot, struggling against the poverty which helps to fasten his dread disease incurably upon him:—

"For a good while I was pretty sick in Leavenworth. I had had a bad cold for some time but was still working as usual up to December 19, though I had been coughing hard for about two weeks before that. But that afternoon I had to work particularly hard and had a coughing spell and felt as if something broke in my left lung, and then a bad hemorrhage followed. But the main hemorrhage came after I was in bed in the hospital. Then I had another Christmas Eve, and for more than a week after that I had one whenever I coughed, until there was hardly anything left of me but skin and bone. But I am gaining a little now though I still cough very hard and don't seem able to overcome this tendency. The doctor tells me both of my lungs are affected but I still hope to get on my feet again in this part of the world. There are a good many dust storms here and if I am able, we may go on to Albuquerque soon." And his wife writes: "It is a great feeling, when one is shunted off to an out-of-the-way-corner like this, to be able to realize one still is part of the great human urge toward one great purpose. . . . Mr. W. was, I believe, really happier in prison with his old friends and bearing their burden with them, than here alone with the 'ozone.' As soon as he is strong enough to stand a higher altitude, we will go to one of the mining towns in the hills and there we will be sure to run across some old cronies—wherever there are mines there will be I. W. Ws. We appreciate more than we can possibly put into words the help that friends have given us. . . . What we want to do now is to struggle to our feet as rapidly as possible so that we can again go about our normal business of being of service to others. There is a great joy in knowing how readily helping hands are to reach out when there is need, but sometimes it hurts, too—when all one's life one has been accustomed to helping instead of being helped."

My visit to Leavenworth followed shortly after that of Roger Baldwin, outstanding defender of these imprisoned men and of the civil liberties which have been outraged in their case. He had spoken to them of the desire of many of their friends that they should apply for paroles, which (it is practically certain) would be granted. What was their answer to this easy road to freedom? They declined to make application. And on what ground? Here is how one of the group put it—tall, clear-eyed, clean-cut Thompson:*

We go out of here as free, self-respecting men, when we do go—not as criminals, purchasing our liberty with our convictions and our consciences. We can not and will not promise to refrain from expressing our convictions and standing by our principles. It would be degrading and dishonest for us to accept the terms of a parole. When we leave this place it will be with our heads up, not bowed in submission to an unjust tribunal.

This is the essence of it as stated by one. Something more was added by the chief figure in this story, John Doran—or "Red" Doran, the name his sandy hair has gained for him. He repeated what he had said to Roger Baldwin. There is not space in this article for the whole of his remarkable statement, but the following are some of his exact words:—

As a matter of conscience, I positively refuse to make such an application. I have not committed any crime that I am conscious of, and I shall not solicit either politicians or others to confer upon me their patronage. I demand (though I may not be heard) justice and honest treatment at the hands of these people. It is true that the "courts have spoken" in our case, and also that the Supreme Court has side-stepped, but that, in my opinion, makes it all the more necessary for real believers in "the rights of citizens under the Constitution" to protest loudly and strongly because they (the courts) have spoken unjustly.

It is a matter of record that "the courts have spoken" in the time of George Washington when he and his followers found it necessary to differ from the decisions of corrupt courts of that period. George Fox and his followers (Quakers) had the same experience. It is a fact, established by the decisions made by the courts in the present period, that "justice" is not always administered through these bodies. The poor (working people and those economically insecure) are constantly abused and persecuted with the aid of the courts, while the rich and powerful are immune from punishment in the practice of crime. Witness the treatment accorded poor men in the cases of Mooney, Ford and Suhr, Sacco and Vanzetti, the West Virginia miners, the steel and packing-house strikers, etc., and in our own case, too—we are workers and poor. Contrast the treatment accorded in these instances with that given Nobbe, Morse, the millionaire packers, those guilty in the army, navy, shipping-board and air-craft scandals. I am not defiant toward the "U. S. Government" but I am defiant—as defiant as any free soul can be—toward the corruptionists in public offices, these debauchers of decency, of government, its constitution and laws. Yes, and I am defiant, too, toward the pitiable, petty, narrow-minded slavishly un-American individuals who are "wedded to routine"—the dead-timber, decayed by routine-rot, stumbling-blocks in the way of progress.

While I am "consumed" with a desire for freedom from the confinement of prison, I really am not, as a matter of fact, concerned with whether people "on the outside" exert themselves in *my* behalf, for I am not the issue. But a defense of the principles involved in my case *is* the issue, and I feel, of course, that every intelligent, honest, socially-minded person in the country should be alert and ready to defend such fundamental "rights of citizens" as are unquestionably involved in our continued confinement. Any "personal" regard for me certainly should *not* be the motivating force behind any activity for my release—not in the face of the socially important principle which is violated as long as I am in prison. I am merely incidental to the situation.

RICHARD D. HOGUE.

*James P. Thompson.

GANDHI†

Who is it walks across the world today?
A Christ or Buddha on the common way—
This man of peace through whom all India draws
Breathlessly near to the eternal will?
Hush, what if on our earth is born again
A leader who shall conquer by the sign
Of one who went strange ways in Nazareth?

Who is it sits within his prison cell
The while his spirit goes astride the world?
This age-fulfilling one through whom speak out
The Vedas and Upanishads—who went
Naked and hungry forth to find the place
Where human woe is deepest and to feel
The bitterest grief of India's tragic land?
Whose is this peace that challenges a world,
That calls divine resistance to a will
No man upholds? Whose is this voice
Through whom the Orient comes articulate?
Whose love is this that is an unsheathed sword
To pierce the body of hypocrisy?
Whose silence this that calls across the world?

In this strange leader are all races met;
In his heart East and West are one immortally;
Through him love sounds her clarion endlessly
To millions prostrate who have lain age-long
Beneath the oppressor's heel—unwearied saint
Who gives them back the ancient memory
Of a great dawn, a lost inheritance.

* * * *

In his deep prison there in India
Somehow abreast with sun and sky he waits.
What if again a Christ is crucified
By some reluctant Pilate—if again
The blind enact their old Gethsemane?

* * * *

Tread softly, world, perhaps a Christ leads on
Today in India.

The Survey. —*Mary Siegrist.*

†Written after hearing John Haynes Holmes's sermon on "The World Significance of Mahatma Gandhi" at the Community Church, New York.

From the Boys of Japan to the Boys of the United States

More than eleven hundred years ago, the famous Buddhist priest, Kobo Daishi, selected 88 temples in the island of Shikoku, Japan, as a pilgrimage. During the centuries that have elapsed since, many millions of Buddhist pilgrims have made the round of these 88 sacred places and even now thousands every year perform the pilgrimage. Many of the temples are on the summit of high mountains, difficult of access; to make the pilgrimage requires a journey of at least 850 miles. There are almost no railroads on the island and the regular pilgrims usually make the journey on foot, taking from thirty to ninety days.

Because I have been much interested in the life and work of the old-time priest and in the Shingon sect which he introduced into Japan and because I wanted to know the people of Shikoku, who are said to differ somewhat from other Japanese, I have long planned to make this pilgrimage. Last year I was able to do so and beginning with temple number one, I visited each and every one of them up to number eighty-eight. I was dressed in the regular white cotton pilgrim-dress, wore the pilgrim hat and straw-sandals, and carried the pilgrim staff. I was thirty-five days in making the pilgrimage.

Though we had many interesting experiences I shall tell you only of one. When we reached number nineteen, where we slept one night, we found two men from Aratano, number twenty-two. They had come a long journey on foot to meet us. They said: "We come from a poor mountain village, but we believe we have a good spiritual movement there. We want the honor and the blessing of your presence in our village. Pray arrange to stop for the night in our temple and speak to our men." I promised to do so and they hastened away to make preparation. Two days later we reached Aratano. The people met us at the edge of the town, set off fireworks in our honor and escorted us to their temple, where we spent the night. In the evening we spoke to two hundred and fifty men. One of them was the adviser of the Boys' Club. He said: "Sir: I know that you are to leave early in the morning but will you be kind enough to receive our Boys' Club before you go and say a word of greeting to them. They are organized much like the Boy Scouts in America and they desire to send a message to them by your hands." Of course, I consented.

When we were ready to leave in the morning, the boys were lined up to salute us and to hear my word of greeting. There were about thirty-five of them, ranging from ten or eleven to fifteen years in age. They were, of course, in Japanese dress. The flags of Japan and the United States were displayed, crossed, behind them. After my words of greeting, their leader, Shigeru Matsuda, stepped forward, made some words of reply and handed me the letter to the Boy Scouts of America.

Here I present you the letter in Japanese, a fair translation of it into English, and a copy of the photograph that was made when the letter was handed to me.

These boys of Aratano really speak the feeling of the boys of Japan. They love and admire the United States. They hope and will work for peace and friendship between the two nations. Should any of you care to write to these Japanese boys, their address is—Aratano Boys' Club, Aratano, Tokushima-ken, Shikoku, Japan.

FREDERICK STARR.

(*Translation*)

To the Boy Scouts of America:

Our dear friends, members of the boys' clubs in your country, of whom we think with yearning affection. We, the members of the Boy's Club of Aratano village, one of the branches of the boys' club movement in Japan, a nation ever the faithful friend of your own, have decided to send you our hearty greeting and prayer for the success and prosperity of your organization, by the hands of Mr. Frederick Starr. We wish also to express to him our hearty welcome, as he comes to us on the felicitous occasion of our national festival, the 2581 anniversary of the accession of our first Emperor, Jimmu Tenno. We appreciate his visit to Japan and particularly his undertaking the pilgrimage of "the 88 sacred places of Shikoku" (our island) on account of his interest in Buddhism, our faith. Gratified by his kindness, we are delighted at the opportunity—first of opening to him our genuine heart-feeling, and second of asking him to convey this letter to you, which he has agreed to do.

On this ocassion we are particularly obliged and privileged in having the honor of telling you the true sentiment in our country. Our people hold strongly that the highest policy of our government is to make firm the basis for perpetual peace in the world. More especially we feel it our national policy to make the warm friendship existing between our two countries—which was established by our benefactor, Commander Perry, who opened our nation to the world—ever more cordial, strong and profound, day by day, through the entire future.

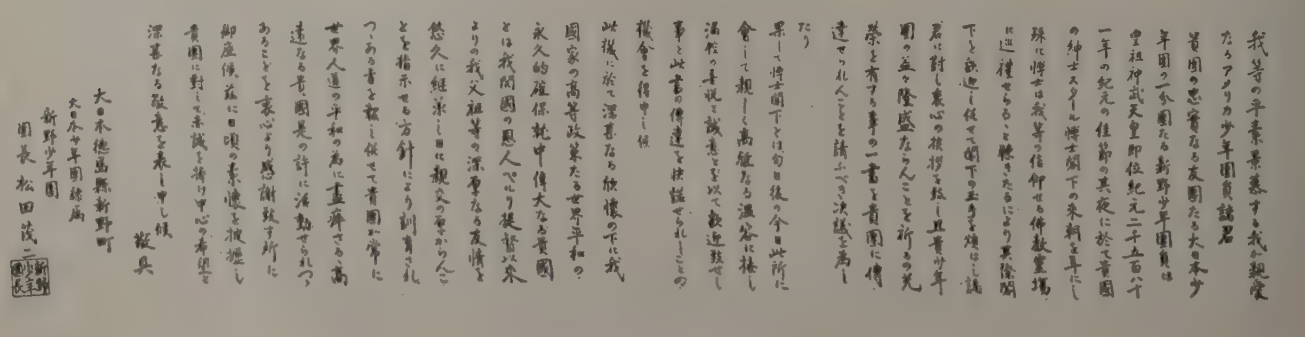
We are delighted to express our thanks for the fact that your organization aims also to develop and strengthen the high and noble policy of your government—the establishment of peace and humanity through the world.

Having thus stated our ideas and sentiments we extend to you our best wishes and friendly regard. Accept our expression of esteem and our hope for your future.

Sincerely yours,

SHIGERU MATSUDA

AND THE BOYS OF THE ARATANO BOYS' CLUB.



THE WORD OF GREETING AND THE DELIVERY OF THE LETTER

To an Unknown German Soldier

Why have we not yet celebrated the burial of the unknown German soldier? Why has France first given to the world the apotheosis of her nameless dead? Why has England followed? Why have we Germans done nothing of the kind?

It is by no means accidental that we have failed in this task. In our commemorative fêtes the unknown German soldier has been honored very little or not at all. These celebrations have been merely sumptuous military exhibitions to render homage to those of our generals whose devotion to impossible war-ends has caused the death of thousands of men in the German trenches. This fact is closely related to the sad situation in which we find ourselves today.

These words were suggested by those spoken in honor of the unknown French soldier and those which the American General Pershing pronounced at Westminster Abbey at the tomb of the unknown soldier of England.

One feels deep sympathy and profound respect for the humane spirit in which the men of the West, especially the French, honor the unknown man of their people. With us in Germany on the contrary, the dazzling brilliancy of military show, with the servile subordination the military has demanded from all human relations has sadly depressed the cult of human life and human rights. The detestable expression "cannon fodder" indicates well the feeling of the military leaders toward the German people.

O, unknown German soldier you merit at least as much honor, as many tears and as much remembrance as the unknown of other lands! For you have been forced through a degree of suffering from which the victors were spared. You suffered from a torture without meaning. You realized more and more that you were the slave executing the will of others, the victim of the stupid guilt of your ruling classes. Nor did you feel that a victory of your military chiefs would be a blessing for your people. You saw more and more clearly that only the downfall of this sort of Germanism would open the way to a better life for Germany.

Thus you stood in your place in the trenches without perspective: without joy. Thus you died. Thus you were buried in a foreign land, surrounded even in death with an enmity you did not cause. Your loving family knows not where to seek nor where you fell and on your burdened country falls the curse of a spirit which has dug for you and for millions like you, a premature and inglorious end.

O, unknown German soldier, victim of a cruel destiny, which cast you into a common ditch, you will never be forgotten by the German people. The obscurity of your anguish can be expiated only by a life wholly new, which will lead one day to a purified Germany worthy of the Fatherland and the world!

(Translated by David Starr Jordan from "Die Menschheit," Vienna.)

PROFESSOR FRIEDRICH W. FOERSTER.

THE STUDY TABLE

The Divine Comedy of Dante Alighieri*

Professor Anderson's metrical translation of the "Divinia Commedia" is one of the most noteworthy of recent results of American scholarship. It consists of a line-for-line version in the original metrical form, the *terza rima,* or triple rhyme, a result accomplished without padding or perversion of the text. It is, in fact, the expression in the same form and in each canto of exactly what Dante wrote, not more nor less.

This work, now nobly accomplished, is the result of twenty-one years of Dante study and of experimentation in rendering his "syllables that breathe of the sweet South" into the more rugged Anglo-Saxon. The last line of the Paradiso, the culmination of Dante's vision may serve as an illustration of the author's happy method. Dante writes: *L'amor che move il sole e l'altre stelle.* This in English becomes "By Love that moves the sun and starry fires," the exigencies of rhyme precluding the exact version: The love that moves the sun and th' other stars.

The noble vitality of Dante's work is shown by the great interest taken even in this time of world distress in his six hundredth anniversary. Scholars everywhere will welcome this new key to the understanding of the world poet.

DAVID STARR JORDAN.

*By Melville Best Anderson (World Book Company, Yonkers-on-Hudson, N. Y.).

Recent Publications

THE CARPENTER AND HIS KINGDOM by Alexander Irvine. New York: Scribners, 1922; pp. 247; $1.50.

In more ways than one this book of Irvine's is remarkable. It is not a life of Jesus, but rather an interpretation of the Carpenter and his teachings from the standpoint of a layman of unusually clear vision and good judgment who does not hesitate to say what he thinks. He writes easily and directly, and in places his pungent simplicity savors strongly of Jesus himself. His parallels between certain events of Jesus' life, such as the feast of Levi the publican, and the same events transposed to modern times are striking in effect. His comments on post-apostolic Christianity are often shrewdly pointed. "Constantine, Theodosius, and Henry VIII as a trinity of propagandists stand out in strange contrast to the fishermen selected by Jesus in Galilee. . . . They turned religion into a state policy and made mutton out of God's sheep." Unfortunately there are passages where one is apt to conclude that fewer words would have answered just as well. The very thoroughness of the work makes for repetition, but the book gains attention quickly and holds it steadily.

Rarely in these days of expert book production does one find a volume with such careless typographical work as this one exhibits. An occasional misspelling or transposition of letter or syllables can be overlooked by a generous reader, but when these errors occur as frequently as they do in this book there can be no excuse. It is too bad.

IRREPRESSIBLE AMERICA by Scott Nearing. League for Industrial Democracy, 70 Fifth Avenue, New York City; pp. 32. Price 10 cents.

In the short space of this pamphlet Dr. Nearing draws an excellent picture of America in the fall of 1921, diagnoses the situation, and suggests a remedial program. What is more, the work is sound and worthy of attention. It is the first of a series of publications by this society and is somewhat propagandist, but the influence of the League deserves to be extended.

THE QUIMBY MANUSCRIPTS. Edited by Horace Dresser. New York: Thomas Y. Crowell Company. 1921; pp. 446, xvi. $3.00.

That this publication of the "Quimby Manuscripts" is significant there can be no doubt. Whether or not it will prove a real contribution to science, only science can answer. To the great majority of readers, though, these papers must be of importance because of their bearing on the origin of Christian Science. The editor, Mr. Horace Dresser, has had much opportunity for sympathetic contact with the Quimby ideas. He has been careful in presenting his papers and relative information, and his position, though interested, is fair withal. He seems to have thoroughly established the fact that Mrs. Eddy got from P. P. Quimby the basis of mental healing which she later elaborated and institutionalized in Christian Science. This fact in itself, however, must not lead the reader to discredit either Mrs. Eddy or her church. The greatest leaders are not original in the sense of creating totally new ideas. Often the real credit for a discovery must go not so much to the discoverer as to the one who makes the most practical application of the discovery. The basic question, then, is not whether or not Mrs. Eddy used the Quimby methods, but, having them, what use she made of them.

This question resolves itself into two closely related questions both of which present themselves to an inquiring mind on reading this Quimby material. First; was Mrs. Eddy justified in promulgating this new science of mental healing in the guise of religion? Certain it is that, while popularized to some extent, its progress as a science has been materially impeded by this religious attachment. The second question is directly personal. If it be definitely proved that Mrs. Eddy not only denied her debt to Dr. Quimby, but sought to establish him as a plagiarist of her ideas, is she entitled to the exalted position in which she is held by her followers? This is a book review, and it is neither the time nor the place to discuss these questions at length. Nor is it certain that the reviewer's opinions concerning them would be of great value. It is for the interested reader to get this book and determine for himself the just settlement of the issues it raises.

THE STAIRWAY. By Alice A. Chown. Boston. The Cornhill Company, 1921; pp. 340. $2.

This is the very disappointing account of the author's climb to so-called freedom. After following her carefully from step to step in her contacts with free love, labor problems, communism, and internationalism, the reader is left wondering what it is all about. What has she done with her freedom? Was it worth the winning? Just what is it now that she has it?

B. F. M.

THE FIELD

"The World is my country, to do good is my Religion"

NEUTRAL COMMISSION OF INVESTIGATION INTO THE CAUSES, CONDUCT AND CONCLUSION OF THE WAR.

The American Committee has received a very interesting official communication from Dr. Charles E. Stangeland, the Commission's Secretary at Christiania, Norway, endorsed by Dr. A. C. Drolsum, the Chairman of the Commission. The following is a digest of this important communication:

Dr. Stangeland points out that the undertaking must needs take time, because it is to be strictly scientific in character and must be kept free from opinions or propaganda. It is the aim of the Commission to make its final accomplishment stand as a reliable contribution to the history of the world in recent times. "Its purpose," he writes, "is not to discover primarily, who are guilty of causing the war, but what the underlying causes, immediate and remote, of the great catastrophe were. Inevitably, this must cast a sinister light on the activities of certain men in high position in some countries, possibly in all of the countries involved. Persons who fear this will inevitably be opposed to the work of the Commission."

* * *

"The Commission appreciates keenly the desirability of making haste so that its work may not be of mere scholastic significance, but have a bearing on the present tragic situation of the world. But there is danger in haste also. The truth is not always a matter that can be determined off-hand. There is available enough of the truth at present for the Commission to be quite willing to stand in the position of repudiating, on a scientific basis, the dicta of the Treaty of Versailles which places the 'blame' for the war squarely and solely on the Central Powers. Moreover, it repudiates, at the same time, the methods by which the Versailles judgment was secured. No juristic conception permits of such a procedure, and no fair-minded person, be he English, American or French, will insist that such a procedure or method was just. The position of the Commission, then, is in line with recognized juristic ideals. It does not, however, imply the innocence of Germany, for example. It implies that such a conclusion as that of Versailles cannot be accepted because it was unscientific and lacked the recognized principles of equity as a basis."

* * *

The Commission recognizing that the verdict of Versailles cannot stand the test of truth, deems one of its primary tasks to be the elaboration and presentation of ultimate conclusions relative to that verdict. It hopes to be able, in the near future, to present certain basic information relating to this matter. It will not permit the opposition of some of the world's dominant men to stand in the way of possible reconstruction of international life which the suffering world sorely needs.

Dr. Stangeland's letter concludes with the following explanation and appeal:

"The Commission's problem in the narrower sense involves the matter of financial support. The support received from the United States has been of very special and almost of decisive importance here. Under unprecedented economic depression it has proved unusually difficult to secure at all adequate funds from neutral sources. The United States, in spite of depression there, is incomparably the richest country in the world, and it is then inevitable that the Committee should hope that added and adequate support may come from Americans who not only regard this work as worth while, but as potentially of vast practical importance.

"The Swedish local Committee have written me that it has secured guarantees of Krs. 10,000 a year. In Norway, we hope to do something similar.

* * *

The American Committee heartily endorses the appeal here made by Dr. Stangeland. It earnestly impresses on those who have already subscribed for the support of the Neutral Commission the urgent necessity of obtaining the co-operation of their friends to a cause the beneficent results of which cannot be overestimated. We are working for justice for people who are suffering from injustice.

* * *

The next meeting of the Neutral Commission will be held in Holland, on or about April the 12th. "At this meeting, it is expected," writes Dr. Stangeland, "that delegates from Switzerland and certain South American Countries will be present. Delegates from Spain may also attend this meeting."

TEMPLE SCOTT,
New York City. *Secretary.*

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Fair Play for England

The Editor of UNITY, Chicago, Ill.

Sir: Please pardon a humble reader of UNITY for disagreeing with you in some small matters, pertaining to India and the 4-power alliance. If as you say England holds a power over India that is not good for them and which they do not desire —how is it that a mere police force can hold several million men in order, among them certainly 3,000,000 brave and fearless fighters. I maintain and beg of you to prove your rather reckless statements appearing in almost every issue of UNITY—that England holds a bloody hand over India. You must know if you have heard the truth that the Indians do not hate the English as you would make your readers believe, quite the contrary. They, being sensible, realize the great good that has been done in India since England kept order there. You do not mention the stamping out of disease, the schools, the immeasurable good which has come of giving a helping hand in India. England has not ruled the Indians by hate, but to quote *Life* of March 30, "She did it by brains, will power and knowledge and did it extremely well in many particulars."

I beg of you to knock things of vital importance that need attention—it is possible that it may be desirable for us to clean our own back-yards (Samoa, etc.) before we try England's. I like fair play and would like to see UNITY give up an unmistakable dislike, a painful dislike of England. You have not proved your case against Lloyd George either. Please pardon me, if I speak the way I feel.

Faithfully yours,

ROBERT M. DOLE.

Gandhi

To the Editor:

While I was in India I read your articles in several papers and magazines about our greatest leader, Gandhi, and allow me to say that you have really caught the inner-soul of that great personality. I had my education in America and like the rest I did not believe about Gandhi's teachings, but when I was brought face to face with this great personality I could not withhold my tears of repentance for the wrong notions I had about Gandhi. After staying in India for one year and with constant touch with this great personality and also with Mr. Lajpat Rai I have returned refreshed from that country of mine.

Boston, Mass. JAMES P. ARLIKATTI.

Every Reader of UNITY Should Read This Book!

NEW CHURCHES FOR OLD

—By—

JOHN HAYNES HOLMES

THIS book breaks new ground in the field of religious discussion. Facing the alarming facts of declining church attendance, failing ministerial supply, and loss of ecclesiastical influence and prestige, the author is not satisfied to appeal to people to stand by the existing churches, to liberalize old theologies, etc., but calls for a wholly new statement of religion which shall work itself out into a new form of church organization. In place of the old churches based on sectarian theological beliefs, he pleads for new churches based on democratic social idealism. These churches, which he calls Community Churches, would substitute for loyalty to the single denomination, loyalty to the social group; for a private group of worshippers held together by common theological ideas, the public group of citizens held together by common social interests; for restrictions of creed and ritual, the free spirit; for the individual as an object of salvation, the social group; for Christianity as a religion of special revelation, the idea of universal religion.

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